

## THE

## REHEARSAL.

1. How the Review makes the High-Flyers to be Traytors and Perjur'd, and not the Whiggs or Dissenters, for the same thing!
2. He allows of Mental Reservations in an Oath. And Justifys the Whiggs by it. And Condemns the Church for it.
3. His Rule of Judging, not by What was done, but whom done by.
4. He makes the High-Flyers the Exciters of K. Jam. 2. to his Ruin.
5. This fairly Inquir'd into.
6. The Character of Whiggs and Dissenters given by the Review (in mistake) for the Church.
7. It is the Law makes Sin, says Belial.

WEDNESDAY, February 25. 1707.

(1.) Country-man. **T**He Review of the 14th Instant, says it was not Treason in the Nation to take up Arms against K. James II. but that it was Treason in the High-Flyers.

Rehearsal. Let us hear his pretty Distinction.

Country-m. He says, These Men were Traytors in the Highest Degree, and their Treason lay in their Drawing him (the King) into that Tyranny, pretending to Call it the Doctrine of their Church, Preaching it up as the Duty of the People to submit to it. — And these (says he) were truly Perjur'd; other People took the Oaths in the true genuine sense of an Oath of Allegiance, these took it in the Sense and Terms of a Tyrant Ruler, and Slaves instead of Subjects; and therefore it was Treason and Perjury in them, when it was not so in other People.

Rehears. Here is excellent Casuistry! One would think by this, That there had been One Oath appointed for the High-Flyers, and another for the Honest Whiggs! For he says the High-Flyers took the Oath in the Sense and Terms of a Tyrant Ruler, &c. What does he mean by Terms? For the Oaths were in the self same Terms to all.

Country-m. You must allow him to slip in a Word now and then, for Convenience! Some of his Followers might go away with it, That there were different Terms in the Oaths which the Whiggs took, from those Terms which the High-Flyers took, and so the one might be Perjur'd, the other not. But what say you to the Different Sense in which the Whiggs took the Oaths?

(2.) Rehears. I say it is like Themselves! Jesuit all over! And takes away all the Security or Faith that can be among Men. Therefore our Church has always held, That Oaths are to be taken according to the Declar'd Sense of the Imposer. But a Whigg can swear that It is not Lawfull to take Arms against the King upon any Pretence whatsoever, and take it in the Sense of its being Lawful upon any Pretence! How many of the Whiggs have done this in the late Reigns? And now De Foe wipes their Mouths and proves them to be men of Sincerity! But has no Mercy, upon the Wicked who Usurp upon this Privilege of the Godly! For,

Saints may do the same things by  
The Spirit in Sincerity,  
Which other Men are Tempted to,  
And at the Devil's instance do.

For as this same Review says (Quoted in my last) the matter is not What was Done, but Who it was done by. Thus he says, That King James Suffer'd Justly from the Whiggs, and was nothing but what he had Reason to Expect, and they had Reason to Do — But what is this to his Passive Obedience Men? What he Suffer'd from them, who Pretended to be his Friends, and indeed were his Exciters to those Ruinous Methods he fell upon, had something in it beyond the Agonies of Death; and a man of much less Steadiness than King Charles 1. would with both Arms embrace a Scaffold before it.

(3.) Country-m. Thus King James is made the Greater Martyr of the Two — But,  
Ma-

Master, had not King Charles I. some False Friends who Betray'd him too? So that King Charles I. had something of this sort of Martyrdom to Plead as well as his Son.

Again has not Tutchin, has not De Foe, and all the Scandalous Clubb, laid all the Miseries and even the Death of K. Char. I. upon the Preaching up of Passive Obedience and Jure Divino by the High-Fliers of those Days? So that he is Even with his Son in this too. And what other Topick will De Foe find out Now, to make the Dry-Martyrdom Exceed the Wet? Even as himself has Stated it, whether as to What was done, or whom done by.

(4.) Rehears. But I have a word more to Mr. Review. He says it was the High Flyers who were the Exciters of the King to those Ruinous Methods he fell upon, and that they Drew him in to that Tyranny. Those Mad Men (says he) of the Pulpit persuaded him they wou'd stand by him. And he makes the King say, It was you Passive Obedience Cheats, you Jure Divino Jugglers, have brought me to this. And he says it was this Party that Prompted him to Break and Dispense with the Laws—A Party (says he) that Leading him to the Brink of the Pit, thrust him in, and Stood Still, and Insulted him.

(5.) If you had said this, De Foe wou'd have Sworn that you Meant the Whiggs and Dissenters by it, for it is their Picture to a Tee. For did not the Dissenters in their Loyal Addresses Hosanna K. Jam. 2. up to the Skies, for his Dispensing with the Laws in their Favour? And did not these Mad-Men of the Pulpit persuade him they wou'd stand by him? Did they not wish their Breasts open that he might see the Sincerity of their Hearts? (It had been well for him if he had.) Did they not call this Dispensing with the Laws, that is, the Toleration he Granted them, did they not Call it a Restoring God to His Empire, that is over Conscience. And did they not Vow Perpetual Loyalty for this, and Advance him above any of his Predecessors? For this! For which they now Blacken him to Hell, and make him a Tyrant! Did they dot Lead him to the Brink of the Pit, thrust him in, and now Insult him? And did not the Bishops go to the Tower for Advising the King against this Exercise of his Dispensing Power? Yet these High-Fliers were the Party that Prompted him to Break and Dispense with the Laws! Did they Prompt him to set up the Dissenters, to put them into all Places, and even to make the Regulators of the Corporations all over England, that they might have full Influence over the Elections for Parliament? Behold, Gentlemen, the Ruin of the King! And what Part the High-Fliers had in it, and what the Dissenters! Pray Consider those Acts of his Reign which are Call'd most Tyrannical,

and see whether they were most in Favour of the Church or of the Dissenters? Yet of the Church many Suffer'd for him, and it is their Reproach to this Day: The Dissenters Revile him, and it is their Glory!

(6.) "Now let the State of his Case between him and his People be what it will, let the Revolution be on never so Just and Rational a Foundation, yet these were Scarlet Traytors, their Treachery Smells of Tophet, 'tis as Black as Hell, and Aggravated with the very same Guilt, for which their Grand-Father Judas Hang'd himself.

These are the Words with which this Review Sums up his Moderation Rhetorick against the Church. But from what has been said, let England Judge, who Knows these things, whether this Character belongs more to the Church, or to Whiggs and Dissenters!

(7.) Rehears. But the Jure Divino Doctrine of the Church is the Cause of all this, whether in Church-men or Dissenters! Just as the Law is the Cause of Sin! For where there is no Law, there is no Transgression. And he who Makes a Sin is Guilty, not he who Commits it! And the Sons of Belial, that is, Liberty, think that God may thank Himself for so many Sins; for if He had Made Fewer, ther wou'd be Less!

#### ADVERTISEMENT S.

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A Preliminary Defence of the Epistolary Discourse concerning the Distinction between Soul and Spirit. In two parts. I. Against the Charge of favouring Impiety. II. Against the Charge of favouring Heresy. In the Former is inserted a Digression, proving that the Collection of the Code of the Four Gospels in Trajan's Time is no way Derogatory to the sufficient Attestation of them. By Henry Dodwell, M. A.

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